



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary Intelligence.

PROGRESS OF RELIGION AMONG THE HEATHEN.

[From the London Evangelical Magazine for January.]

Extracts from a letter of the Rev. Daniel Tyerman and George Bennet, Esq., the Deputation of the Society to the South Sea Islands, &c. &c. dated Mauritius, Dec. 7, 1827.

TRAVANCORE.

Though we spent but a little more than a fortnight at this interesting station, we visited nearly every school, and had the people assembled at almost every chapel, and had an opportunity of examining and conversing with them. In order to accomplish this, we were obliged to separate; one of us was accompanied through the Eastern Division by Mr. Mault, the other through the Western by Mr. Mead. In the former are fourteen chapels, ten of which are good and comfortable buildings; and one more is to be immediately erected by the funds from St. Petersburg. Here are also thirty-six schools, containing 1304 children, some of whom are girls; besides in the girls' school at Nagerecoil, under the care of Mrs. Mault, there are forty fine girls, twelve of whom learn to make lace, making in all 1344 children. There is one schoolmaster to each school. In this division are 1410 professing Christians, men, women and children, 440 of whom have been baptized. To this Eastern Division, belong seventeen native teachers and catechists. The seminary contains thirty-one boys and youths, who belong to the same division. These are to be added to the former amount, making a total of 1375 young persons under constant religious instruction. The central chapel at Nagerecoil, not finished, belongs to the Eastern Mission.

In the Western Division are twenty-one schools, containing 541 children, some of whom are girls; there is one schoolmaster to each school. To this division sixteen native teachers are attached. Here are 1441 native Christians, ninety-five of whom have been baptized. Here are also twelve chapels, ten of which are good buildings, the other two are under improvements and enlargement. One more chapel is to be erected at the town of Travancore, near Mr. Mead's house, by the money sent from Russia.

The Eastern and Western Divisions contain together—

26 Chapels

59 Schools, including seminary and girls' school

35 Schoolmasters, and Mr. Cumberland, who is over the seminary, with some monitors

1891 Children under Christian instruction

34 Native teachers

2850 Native Christians, 535 of whom have been baptized, and about one hundred of whom appear to be truly pious characters.

So soon as Mr. Mead removes into his new house, and the two Missions are formed, it is the intention of the brethren to form two churches of native converts who belong to each mission.

We were most highly gratified with the general aspect of the mission. The whole is exceedingly encouraging, and ought to awaken our most fervent gratitude and praise to a gracious God. There is nothing, as far as we have seen, equal to it in all India; and we were strongly reminded of what we had so often witnessed in the South Seas.

CHURCH MISSIONARY STATION AT PALAMCOTTAH.

We left Nagerecoil on the 20th of August, to return to Madras by way of Combooconum, in order to see the state of things there. Mr. Rhenius of Palamecottah, kindly came to Nagerecoil, in order to accompany us to that place, and to show us on the road some of the congregations connected with that interesting mission, which is in connexion with the Church Missionary Society, and whose extreme boundary to the southward touches that of the Nagerecoil mission.—We reached Palamecottah the next night. The general features of this mission, strikingly resemble those of Nagerecoil, while all the brethren of both are affectionately united. Here is a church of considerable size, in which Mr. Rhenius had assembled a numerous congregation from the villages around to meet us, and where we had an opportunity of addressing them on the great change which had taken place in the islands of the South Seas. There are in connexion with this mission,

31 Native teachers, who preach the Gospel in 106 villages, in which 756 Heathen families have embraced Christianity, containing—

2557 Men, women and children,

257 Of whom have been baptized,

30 Children of native Christians. (About 170 of the above persons it is hoped are pious.)

18 Schools containing 384 boys, and 19 girls,

30 Girls in the Free School,

30 Boys in the Seminary, training to be readers; and

30 Boys in the Central School, intended to be schoolmasters.

Mr. Rhenius is assisted by Mr. Schmidt, two truly excellent men, and devoted missionaries, to whom, and their worthy wives and friends, we are indebted for the greatest hospitality.

[MARCH,

From the Missionary Herald.

CEYLON.

*Extracts from a Joint Letter of the Missionaries,
dated 4th of August, 1828.*

The communications recently received from Ceylon, bring down the history of that mission five months later than any of the accounts published in the last volume, and nearly a year later than the last general accounts. Owing to the want of adequate funds, especially for the purpose of printing elementary school-books, portions of the Bible, and other religious tracts, the progress of the schools had been considerably impeded, and their influence circumscribed. Some of them had been very reluctantly given up. This subject is introduced in the joint letter, after some remarks on the limited resources of the Board.

Opportunity for increasing the number of Schools.

"We had hoped for an increase of funds for the prosecution and extension of the work here. We hoped, at least, to be able to re-establish those schools, which for want of funds, we have been obliged to dismiss since we made out the list in January. We regret the want of adequate funds for native free schools the more, because the way seems fast preparing for extending the benefits of our school system among the girls, with nearly the same facility, and now at almost as little expense, as among the boys: so that we may profitably expend twice the sum upon the same extent of country now, which we formerly did, while the labor of superintending these schools is but very little increased. Should our school system even remain as it is, the demand for larger supplies of our present school-books, including single Gospels and other portions of the Scriptures, and for additional books of an elementary kind would be constantly increasing.

"You will be happy to hear that the youth, (64 in number,) in the seminary at Batticotta, make very encouraging progress in their studies. The apparatus which we now have, enables us to shew them and the people also, many things which astonish as well as please and instruct them; and to convince them, by the evidence of their own eyes, of truths in science which, though plausible in theory, they were ready to doubt. We have before told you that the school begins to excite the curiosity and remarks of the learned natives in the district; and we have reason to believe that this influence will be felt much more, when the class now about to leave shall be scattered in different parts of the mission. This class consists of fifteen; eight of whom are members of the church, and some others give more or less evidence of a change of heart. Some of them will remain as teachers in the seminary and pursue their studies under the principal. The others, as before remarked, will find employment at our different stations."

The preparatory school at Tillipally had suffered some, from the ill health and absence of the teacher, Mr. Woodward. When the letter was written, Mr. W. was residing on the neighboring continent, at a celebrated place of resort for invalids, called Neilgherry Hills, about

150 miles west of Trichinopoly, where he had been about two months, and had been somewhat benefitted by the cooler air and more favorable climate. Physicians advised to protract his stay there.

"Should Mr. Woodward be obliged to remain at the Hills, we may find it necessary for some other of our number to occupy the station at Tillipally, as the preparatory school demands much attention. There are at present in it about 90 boys. The first class, consisting of 27 lads, we hope to admit into the seminary, at the annual examination in September. A few have left on account of sickness, and others have been dismissed for the want of those qualifications which, in our judgment, would render them unworthy of the patronage of the benefactors and of the attention which we are obliged to give them.

"In our female boarding school there are now twenty five girls. One (Fanny Hall) has been recently married to Asa McFarland, a native assistant at Oodooville. The girls make considerable progress in learning; and if we may judge from the character of those who have left the school, we have every reason to believe that they are preparing to exert a most salutary influence upon the female part of this great people.

Distribution of Books and Tracts among the People.

"The printing or purchase of Bibles and tracts for distribution among the people is daily becoming more and more important. There is already a Spirit upon the face of these waters which awakens inquiry. The attachment of the people to their idols, and their fears of their gods are decreasing; and not a few who used to make offerings at the temples, have now left them off. There is an unusual stir among the Roman Catholics. This is partly in consequence of a tract which we have lately addressed to their priests, who have commanded the people to burn their books they have received, not to receive any more, nor even to listen to the heretics. Some fear, some join their priests, and almost gnash on us with their teeth. Notwithstanding this, many of those who can read will receive books, and listen to the Gospel in a private manner. Many tracts, and about 250 Gospels and other parts of the Bible have been distributed amongst them; and very few, as we are acquainted with facts, have been burned or otherwise destroyed. This spirit of inquiry after the truth, which we see among the heathen, as well as among the Roman Catholics, will, we trust, increase, and the demand for books increase with it. We have some materials for supplying the demand. Many tracts well calculated to arrest the attention of the people and to fasten conviction of the truth upon their consciences, addressed both to heathens and to Roman Catholics, are in print; others are ready for the press, and others greatly needed can be prepared. We want large editions for immediate distribution. Our opportunities for a profitable and wide circulation of books, as the people return from their great festivals at their temples, and our facilities for visiting not only the people in this district but many unoccupied fields on the neighboring continent, make it desirable to have large supplies of tracts and of the Scriptures.

on hand. To assist us in this work, and in the superintending of schools, there are several lads of hopeful piety to leave the seminary in a few weeks. They look to us for employment and we greatly need their help: but without books, their means of usefulness will be quite limited. We know our patrons and friends expect us to report progress, and our own feelings prompt us onward; but it is a fact which duty to the cause here forbids us to conceal, that *with all our increase of native free schools, boarding schools, and buildings for the seminary, and our additional calls for books, and demand for native help, our funds for the last four years have been the same, with the exception of what we have begged in India, upon the most urgent necessity of the occasion.* We would not mention this circumstance at this time, were it not for the simple desire to make the most of our number and short life.

The members of our church generally continue to give us pleasing evidence of their sincerity. Since the date of our last public letter, three have been added to the church, and two others are candidates for admission.

On the subject of union with our brethren of the Church and Wesleyan Missionary Societies, we are happy to say, we have the most friendly and free intercourse with them. In our preparation of tracts and other books, we unite our counsel and strength with theirs. We have also lately thought it necessary to have an understanding and co-operation on the subject of church discipline and government, so far as they relate to caste and the numerous evils connected with that and with the system of idolatry. In all, however, we cheerfully and conscientiously avoid all those points, which, we are happy to say, are comparatively few, where our peculiar views, or our connexion with different societies at home, would, if allowed to influence us, tend to diminish our harmony and usefulness. This union we conceive to be of the greatest advantage, and at present, we see no way in which we could secure greater benefits. They rejoice with us when we rejoice, and when we have been afflicted, their kind sympathy and assistance have done much to make our situation pleasant. We would add, with gratitude to our heavenly Father, that we have been able to keep the unity of the spirit with them in the bonds of peace.

Desiring an interest in your prayers, we are most affectionately yours."

B. C. MEIGS, L. SPAULDING,
D. POOR, J. SCUDDER,
M. WINSLOW.

SANDWICH ISLANDS

From a letter dated Sandwich Islands, Oahu, March 15th, 1828, we make the following extracts:

"Two gentlemen, masters of whale ships, called on us to-day in a very friendly manner, and said they had been a few days at Lahaina, (Island of Maui,) where every thing appeared very plenty, the people apparently industrious, and about to build a stone church.

The gentlemen remarked, with high approba-

tion, that the sailors could not get ardent spirits on shore at that place. Compare these facts with Mr. Richards' memorandum of 8,000 persons engaged in schools the year past, and enquire what evidence is there to alarm the benevolent public, that Maui will soon, under the influence of the missionaries, become "a barren sandy desert?" Yesterday 13 men came and brought each a back load of wood from the mountains, to purchase tracts. Several others brought 2-2 dozen eggs for the same purpose; and 8 or 10 more brought each a calabash of charcoal. These articles procured tracts for about 30 persons. Probably not less than 30 apply every day in a somewhat similar manner; at a period, too, when many ships are in port purchasing supplies. Does this indicate any danger, that the people are liable to starve through the influence of the missionaries?

Some of our serious natives take some pains to have a small neat building near their dwelling house, for retirement and meditation.—*Journal of the Times.*

Recent Intelligence from the Sandwich Islands.

By an arrival from the Sandwich Islands, intelligence respecting the mission had been received as late as the first of October. It is mentioned that the attention to religion, at Kairua, was continuing; and that 20 natives were candidates for admission to the church. The general concerns of the mission were in a prosperous state. The health of Mr. and Mrs. Ely, however, was such, that, with the advice of the physicians and the other members of the mission, they were expected soon to embark for this country.—*Miss. Herald.*

Miscellaneous Intelligence.

THE INFIDEL CLUB.

[Furnished by a Clergyman, for the American Pastor's Journal.]

In the following narrative, I have endeavored, without any exaggeration, to describe, from recollection, a scene, which made a deep impression on my own mind, and was the subject of remark in a large district of country. To save the feelings of a few individuals, I have used letters instead of names, and have omitted many circumstances of great interest, that I might not intrude upon territory too sacred for public exposure. Still, I conceive that such events should be recorded for the honor of God, the encouragement of his people, and the restraint of his enemies, before the facts shall be buried in oblivion. They show that the Providence of God, even in the present life, is sometimes distinguishingly indicatory.

In the parish of ——, N. E. some fifteen years since, religion had very much declined. The many causes which led to this decline, it is not necessary to relate. A clergyman was at length settled, who preached plainly and faithfully the truths of the Gospel, and made correspondent exertions to win souls to Christ. After a while, however, the truth began to give offence to many, and the question of dismissing the pastor, was frequently agitated. Among the first to express their open opposition to the

truths and institutions of Christianity, were the members of a *Fishing Club*, so called, who had been schooled in the doctrines of Paine, and other infidel writers. These swore their peace against all gospel restraint, and the gospel ministry, of course, and spent their sabbaths together, on the river that passes through their valley, in fishing, drinking, and carousing.—Closely leagued with them, were a number of individuals, too remote to meet with them constantly; but who most assiduously drank into their spirit. These, also, are included in the following account, in which there is no attempt to color facts beyond what the strictest truth will allow.

Their direct attacks upon the ministry, as nearly as can be recollectcd, began with A. who had, for some time, acted as sexton; was a man of small circumstances, and somewhat intemperate. The pastor had one day caught him in his cups, and reproved him. A. could never forgive the offence, and resolved that, unless the pastor was removed by a certain day, he would no longer ply the bell which invited the sabbath assemblies. The day came, beyond which he or his pastor must be out of employ. The pastor had not been removed, and was called, *that very day, to officiate at the funeral of A!* This wretched man had suddenly sickened, about a week previous, and was deprived of his reason until he died. Thus one of the club was suddenly cut off. The fearful circumstances attending his death—the above threat, that his pastor or himself should be dislodged by the very day on which he was now buried, having been given out with an oath, some two or three months previous, made an awful impression on many minds.

There was now a question, who should fill the office of sexton? And there were some, who even feared to occupy a post which the indignation of God had thus made vacant. At length, however, B. consented to take the office. His worldly circumstances were about the same with those of A. and though better hopes had been entertained of him, he now, like his predecessor, became a member of the infidel club, and expressed similar feelings towards the pastor and the institutions of religion. Very soon, he, also, was arrested in his mad career. The malady with which he was seized, was such, that he could not be confined to his bed, but must walk the room, sustained by two of his associates, almost to the hour of his death. God, however, had purposed that the scene now exhibited should greatly vary from the other. From the early part of his sickness, he had full possession of his reason, and was the subject of perpetual and dreadful alarm. The pastor visited him, conversed and prayed with him. But his alarm continued to increase; and, as strength would allow, he poured his admonitions into the ears of most of his associates to the last. He declared himself bound to a speedy perdition, and all his companions in sin on their way to the same fearful world of woe. His house was thronged much of the time, and there were few of his guilty associates who were not seen weeping under that terrible Gospel, which, for several weeks, he continued to thunder in their ears,

until he died. His heart, either by disease or the grace of God, was apparently softened.—Whether his soul was renewed, must be left to the decision of the last day. His funeral, at which was expressed, cautiously, some hopes of his having escaped from everlasting burnings, was a most interesting scene. The clods that fell on his coffin seemed to shake the whole village, as with an earthquake.

Now, it was hoped by God's people, that some few mercy-drops would fall. But, if prayer was offered, the writer does not know that it was heard in the conversion of a single soul. And the subsequent dealings of his Providence with that deluded band of associates in unbelief and sin, evince that the Almighty was only entering upon his *strange work and bringing to pass his acts—his strange acts.*

There was a family of young men who belonged to the infidel club, whose father, though a professor of religion, had destroyed his children by his inconsistencies. He had long trifled with holy things, in their presence, and, at length, saw about his table, a progeny, prepared to curse both him and their Maker. The father, C. had turned one and another of them from his house, as the writer was informed, for cursing their parents; and one of them, at least, lived a considerable time, on board the passage boats, procuring his bread by gambling. At length, however, the besom of destruction was prepared, and God came out of his holy place to avenge his own honor.

The father was considered a man of property; but, in consequence of having been bound for his brother, was cast into prison, where, in about a week, he died of a fever. The particulars of his dying scene, which I did not witness, were said to be such as to leave a dark and gloomy impression upon all his acquaintances. To say the least, his death was no loss to the church of Christ. It had nothing to hope for from his example, his influence, or his prayers.

His son, D. went to attend on him, in prison; caught the fever, and died, I think, in about a week after the funeral of his father. He was a very immoral, profligate, infidel youth; and few that wished well to the world could sincerely lament his departure.

E. a brother, caught the fever of D. and was buried, in a very short time, to the same hopeless and gloomy end. With him, personally, I was very little acquainted; but remember, distinctly, that his character was such, that society had nothing to hope for from his stay in life, and was rid, by his death, of a nuisance.

Another brother, F. will claim a larger notice, because he was more notoriously abandoned than either of the preceding. The pastor had offended him by calling him to order in the house of worship, and had received from him, in consequence, every abuse that malice could invent. The writer is told, that he one day went to the wood, previous to the tragedy related above of his family, probably for fuel and in felling a tree, threw it upon his own body, confining his head before the wheel of his cart! From this perilous situation, he could not extricate himself, and dare not cry for help, lest he should start his team! Thus, he wall-

ed, till an insulted Providence sent some deliverer. That night, or soon after, he dreamed that he died, went to the door of Heaven, and was refused admittance. His father came, and was rejected. Several others of his associates came, and were kept out. The pastor then came, and was admitted. He awoke and was alarmed, and for several days, in relating the dream, was seen weeping. This was, perhaps, the last time he had any alarm about perdition, till he sunk into it and disappeared. His wrath at the pastor did not subside, even with his removal from the parish to another and distant section of the country. He followed him with angry letters, and endeavored to scandalize him to the people of his charge. At length, a few days before he perished, a letter was received in which there was a pledge given that he would never quit vexing him in this way till his dying hour. God now purposed to deal with him and end the strife. F. went to his usual place of resort, where he had long been accustomed to spend his Sabbaths, in illicit conversation, was taken ill, and died of the same fever, which had removed his father and brothers. This ended the scene, as far as is known to the writer, of this family. But the tragedy is not ended here.

G. a young associate of F. belonged to the same infidel band, though living without the limits of the town. Being informed of the death of F. he was heard to say, "Well, F. and I have always *lived together*, and we pledged ourselves that we would *die together*." He was this time a true prophet. He was brought immediately to his bed, and died in about a week. These two men had exceeded all their associates in mischief. God had given them talents, and they had used them skilfully in injuring his kingdom. They had sometimes turned their mischief to their own account, and had lived by the wages of iniquity. And, as they had been companions in sin, and had given no evidence of repentance, none who knew them can doubt, that they will be everlasting associates in misery.

It may well be supposed that the pastor was led, by these occurrences, to adore the ways of God. He has ever since admired the wisdom of that remark of one of the Fathers: "He that will observe the wonderful events of Divine Providence, shall have wonderful events of Divine Providence to observe." God takes the wise in their own craftiness.

But I have not done tracing the ways of God. H. another of the club, was a man of talents and of more cunning than any of its members. He had a good mother, and had been the subject of many prayers. But he was ambitious, and the times favored his rising, by some little variations in his political views, to office and wealth. He changed his politics, and very soon could be as sincere on the other side of the line as he had been in the views in which he had been educated. He rose to office, but retained his infidelity, and would spend his Sabbaths as he had done, his oath to the contrary, notwithstanding. But God laid him, also, on the bed of death. Now, his sins rose before him. He had awful apprehensions of the wrath to come, and howled upon his bed.

He asked to be admitted to one of the sealing ordinances, and was, in an evil hour, admitted. Still, however, his alarm continued until the day of his death. And now as the officiating clergyman, who was present, informed the writer, commenced a scene that cannot be described. He grasped at life, but the grasp was broken. His physician had told him that he must die. He grasped at heaven, but his ungodly life, up to that very moment, convinced him that there was no place for him in heaven.—He tried to lean on his recent baptism, but it would not sustain his weight of guilt. Many had been baptized and then lost. If he had not given his heart to God, all had been in vain. And he could not put off this mighty curse; death was at the door. He cried out for mercy, and would have run away from his bed. They heard his wailings in the streets. His dying chamber was the wide contrast of that described by the poet, "and was quite on the verge of hell." The unwilling soul would stay, but it might not. Die he must. All his infidelity forsook him, now when he needed help more than in any other precious hour of his life. He could not doubt that there was a God, and the Bible his word, and heaven and hell the same dreadful realities that his mother and his minister had taught him. Life at length went out, and there was no hope left behind that he had gone to rest. There ensued the stillness that follows the tempest. There were several other deaths, in the same town, during the few months that swept the above into their graves, of men of similar character, and more or less remotely associated with the club whose destiny has been described. But the more prominent have been noticed. There remains, after the death of H. one, and he still remains, who was a prime spirit in that wretched band. He knew more of the system of unbelief than any one of the club; was schooled early in the doctrines of Paine, and manifested a maturity for perdition, excelling all the rest. But God permits him to live, a monument of his long suffering mercy. There has been very little prayer offered for him these many years; the people of God having long since considered him incorrigible. How long the patience of God may endure, or what his mercy may endure, or what his mercy may do, we know not. One thing is certain as the promises of Jehovah can make it, and that is, *He will take care of his church and people*; and it is not in the power of all infidel clubs to reverse this everlasting truth. It is also true, and most fearfully illustrated in the preceding narratives, that *though hand join in hand, the wicked shall not be unpunished*.

REMINISCENCE.

ON THE ABOLITION OF HUMAN SACRIFICES IN INDIA.

[Extract from the Address of the Society, published in the London Evangelical Magazine for Jan. 1829.]

The existence of human sacrifices in the 19th century in the Christian era, and in a part of the British dominions, is a fact equally interesting to the politician, the philosopher and the philanthropist. The nature and extent of these sacrifices in British India, present a tale whose lightest word might harrow up the soul.

These sacrifices are perpetrated by the Suttee (the burning or burying alive of the Hindoo widows) infanticide, cruelties to the sick on the banks of the river Ganges, and pilgrimages to various holy places. By the practice of the Suttee, hundreds of disconsolate widows, some of them mere children, are hurried to the funeral pile, and burnt with the remains of their husbands, a few hours after their decease. Infanticide chiefly prevails in Guzerat, under the Bombay presidency, and dooms numbers of infants to death at the very dawn of life. The cruelties to the sick are exercised on the banks of the Ganges, which is considered a goddess, and numberless victims of superstition are annually sacrificed. At the temple of Juggernaut in Orissa, Gya, and Allahabad, a tax is levied on the pilgrims, and multitudes are allured to these shrines of idolatry, (made more celebrated by British connexion with them) many of whom never survive the miseries of pilgrimage. How are 'their sorrows multiplied that hasten after another god.'

The extent of these evils are very appalling. The number of Suttees in the Bengal presidency, from 1815 to 1824, was as follows:

1815,	378	1820,	598
1816,	442	1821,	655
1817,	707	1822,	583
1818,	339	1823,	575
1819,	650	1824,	572

Total in 10 years, 5997 burned or buried alive! In the Madras and Bombay presidencies, the official statements for nearly the same period, 635; grand total, 6,632.

Two Hon. East India proprietors, urging the abolition of this murderous custom, declare—'Probably no day passes on which some victims are not sacrificed to this horrid practice in India, and more especially in the Bengal Provinces.'

No correct idea can be formed of the number of murders occasioned by Suttees, infanticide, cruelties to the sick, &c. The late Rev. W. Ward, in his valuable work, conjectures "the number of victims annually sacrificed on the altars of the Indian gods" as follows:

Widows burnt alive in all Hindostan,	5000
Pilgrims perishing on the roads, and at holy places,	4000
Persons drowning themselves in the Ganges, or buried or burnt alive,	500
Children immolated, including those of the Rajpoets,	500
Sick persons, whose death is hastened on the banks of the Ganges,	500
	—
	10,500

By official documents laid before parliament, from 1821 to 1828, it appears that the average number of Suttees is about 700 annually, but this does not include those that take place in the tributary, allied, and independent States, which are not subject to British regulations.—When Row Lacka, grandfather of the present Chief of Cutch died, fifteen concubines were burned on his funeral pile. A recent account from the Hill Country, states that twenty-eight females were burnt with the remains of a Rajah. Probably half or one third the number of Suttees in this estimate may be nearer the truth, but after the greatest possible reduction, the numerous and various kinds of murders in British India, cry, 'as though an angel spoke,'—Oh Britain, spread thy shield over those who 'are

drawn unto death, and ready to be slain.' Say, 'Whoso sheddeth man's blood, by man shall his blood be shed.'

That the British government in India is able to abolish these murderous practices in its own dominions, appears from the testimony of many of its functionaries, given in the six volumes of Parliamentary Papers on Hindoo Immolations. An intelligent magistrate in Calcutta observes respecting the Suttee: 'They will believe that we abhor the usage when we prohibit it *in toto* by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety. They conceive our power and our will to be commensurate.'

Infanticide at Sanguir was prohibited by the Marquis Wellesley in 1802. The Brahmin has been made amenable to the inviolable rights of justice; various beneficial alterations have been made in the judicial proceedings of the government; and why should Britain wait for the slow process of education and civilization to remove these evils, when one mild effort of the conquering hand might free the earth from these detested blots?

PREPARATION FOR THE MINISTRY.

The January Quarterly Register and Journal of the American Education Society contains a valuable letter from Dr. PORTER, President of the Andover Theological Seminary, expressing his views on the necessity that young men, who are preparing for the Ministry, should pursue a thorough course of theological study. The following are extracts from his letter.

DEFECTS IN THEOLOGICAL STUDY.

If I may be allowed to speak of my own personal experience, I would wish to make it admonitory to those who are coming after me. I entered on professional studies after a course of academical preparation, extended to nearly seven years, and pursued under as good advantages as the state of the country then allowed. This preparatory course was not interrupted by School teaching, a practice which most unhappily prevails of late, in some of our Colleges, to such an extent as virtually to reduce a four years' education, to less than three, especially if we include the exhaustion of vital power under which a student must go on in College, who has devoted all his vacations to a most arduous employment. The infelicity of my case was that my theological preparation, though acquired under the direction of a distinguished Divine and theological Instructor,* and continued for a longer period than was customary at the time, was much too short. When I came to enter on my work in a large country parish, and to learn, as I soon did, how inadequate was my stock of acquired knowledge, I was driven to extremities. Besides the weekly writing of sermons, and the endless routine of pastoral engagements, I must somehow find time for that professional and general reading, which I now saw to be indispensable, and lamented that I had not accomplished to a greater extent, before entering on my ministry. The consequence was, (and I hope others may profit by

* The late Rev. Dr. Smalley.

the mistake,) I resorted to a course of *night studies*, which in a few years made shipwreck of my constitution.

USUAL COURSE NECESSARY.

Nothing could be farther from my design, than to cast any reproach on those who, like myself, entered the Ministry, before the facilities which now exist for such a course of study, were provided. It is equally remote from my purpose to say, that every candidate for the Ministry, without regard to his age, and other circumstances, should pursue a three years' course of study in theology. But what I mean so say is, and the time in my opinion has come to say this very distinctly, that henceforward, such a course of study is short enough, as a general rule. If any one is providentially prevented from pursuing it, that should be submitted to as his calamity. I am the more confident in my opinions on this subject from the fact, that during twenty two years experience as an instructor of Theological students, sixteen of which have been passed in my present relations, I have heard not a few young men lament their own haste in entering the ministry, but not an individual have I known to intimate that he had spent too much time in preparatory studies.

IMMATURE KNOWLEDGE.

If any one demands that I should tell, more particularly, *how deficiency in theological knowledge will hinder a preacher's success*, I answer,—In the first place, his public instructions will fail to interest intelligent hearers. Some such hearers he will have, in this age of mental activity; when reading and thinking are so customary, even among common men. Should they be satisfied for a few weeks or months, they will ultimately come to perceive, that his sermons are trite and feeble in thought. This result is quite certain, if he is only a common man, with common efforts.

Or, in the second place, if he aim to retrieve the past deficiencies of his education, by great and special efforts, in his preparations to preach, while, at the same time, he sustains the great, and various, and arduous duty of his office, he is a *dead man*; he will sink into hopeless infirmity, or a premature grave.

Or, in the third place, if he attempt to bring up all arrears, by incessant study, while he saves his life by neglect of pastoral duties, though he should become a tolerable *preacher* he is a *dead man* in another respect; there will be a sad failure in the amount of his usefulness.

A PREMATURE MINISTRY.

Facts are full of instruction on this subject. Not a few young men of bright promise, who might have become champions of the truth, have been so impatient to hasten into the ministry, that they have fatally blighted their own prospects; and instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day, in which he

lives. What was *knowledge*, in the thirteenth century, is *ignorance* now. What was *energy* then, is *imbecility* and *stupidity* now. As was said in another case, it becomes not our sacred profession, in this period of intellectual progress, to remain like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink, with its teachers, into insignificance. Ignorance cannot wield this intelligence. Give to the church a feeble ministry, and the world breaks from your hold; your main spring of moral influence is gone.

SABBATH MAIIS.

We copy from the *Spirit of the Pilgrims*, the following Review of a Report of the Committee, to whom was referred the several petitions on the subject of Mails on the Sabbath, presented to the Senate of the United States, January 16, 1829, by the Hon. Mr. Johnson, of Kentucky, Chairman of said Committee.

By the title and design of our work; by the memory of those who fled from Holland to Plymouth, because in that land of merchandise they could not enjoy a quiet Sabbath, or accustom their children to keep it holy; by all the blessings, civil and religious, which exist in close alliance with that day, which have been our birthright, and are the just inheritance of the future generations of our children; and by all our obligations, as patriots to our country, and as Christians to our God, we consider ourselves called upon to animadvernt upon the facts, principles and reasonings contained in this Report.

We cherish an ardent attachment to the principles of our republican institutions, and believe that, in alliance with the Gospel, they are destined to emancipate the world; and, without permitting ourselves to participate in the collisions incident to popular elections, we hold ourselves bound, and declare ourselves disposed, to render the constituted authorities of our nations, from time to time, our prayers, and our cheerful co-operation, in all things which are lawful and right. It is the happiness of our nation, that so extensively the people read and think for themselves; and the glory of our government, that it is so accessible to the people, and feels with such ease, superseding the necessity of revolution, the slightest movement of the public will. The press, which in Europe is struggling on to liberty amid bristling bayonets, is with us free; and those accommodations to public sentiment, which there can be secured only by innovation upon ancient usages, are obtained here with all the safety which appertains to public discussion, and a judicious and peaceful legislation. The people have only to ascertain what will be for their good, and they are blessed with a government whose honor and happiness it is to bestow it.

It is both admitted, and by us maintained, that animadversions upon public men and measures, legislative or judicial, should be conducted with candor and respect. But the maxim that no wrong can be done by men in authority, belongs to the monarchy from which our fathers fled, and not to the republic which they in-

stituted. In our animadversions, therefore, upon the Report of this Committee, we both exercise a right, and perform a duty, which belongs to us as citizens and as Christians.

We enter upon this duty without delay, because the principles of the Report are fraught with too much evil, and the reasonings which recommended them are too specious and coincident with popular inclination, to permit the bane to circulate long without the antidote; it being much easier to prevent the introduction of poison into the body politic, than to expel it when it shall once have obtained a brisk circulation. We are the more constrained to speak, because in our view, the Sabbath is the mainspring of our republican institutions, every one of which, without its moral power, will most assuredly run down; and because, if the tide of profanation, set in motion by governmental example, continues to roll on for fourteen years to come, as it has for the fourteen which are past, it may be impossible to preserve to the nation the moral blessings of that day. If, with twelve millions of people, the breaking forth, which at first was but a drop, and then a puny stream, has become a flood, sweeping all mounds and landmarks before it, what power shall stay it, when urged on, as in the course of the present century it will be, by a population of thirty, sixty, or even eighty millions. We are sure that the people of this nation would not, by any public act, abolish the Sabbath; and we are equally confident that to all purposes of national morality it will be done, unless a more efficient public sentiment can be arrayed in favor of its preservation. To our apprehension, the question now before Congress and the nation is, *Abolish, or not abolish, the Christian Sabbath.* Of such a decision we dare not, in time or in eternity, meet the result, without having done all which heaven has enabled us to do, to produce a correct decision. Between the cradle and the grave of liberty we take our stand; and to the nation, and to heaven, we here pledge ourselves, never to abandon our post, or to keep silence, till the Sabbath, the palladium of our hopes, is rescued, or the grave has closed upon our country's glory. And these, we have cause to know, are the views and feelings which have waked up the nation, and called forth the united, spontaneous burst of importunity which has flowed in upon Congress.

The question, however, is not to be settled by mere feeling; much less by the *argumentum ad invicium*, on either side. It is manifest that the people, as yet, do not thoroughly understand the subject, and when they do, we have great confidence that, under God, they will decide right. Before we proceed, therefore, to a particular consideration of the Report, we shall endeavor to afford to our readers the means of forming a correct judgment, in respect to the real and indispensable efficacy of the Sabbath to the maintenance of our civil and religious institutions.

It has been said often by the advocates of a liberal exposition of the fourth command, that 'the Sabbath was made for man.' This is true, but in a sense directly the opposite of that which is intended. The Sabbath was *made* (i. e. it was *instituted and set apart by heaven*) for the spirit-

ual use and benefit of man. To be made for *man*, denotes its universal necessity and universal and perpetual obligation: for the term *man* is generic, and includes the race, of all ages and nations. The declaration 'the Sabbath was made for man,' implies also that it was bestowed as a blessing, and not imposed as a penance—a mitigation, and not an augmentation of the curse, 'In the sweat of thy face shalt thou eat bread till thou return to the earth.'—The six days were made for man as really as the seventh; but they are appropriated to labor, while the seventh is given as a season in which to suspend his toils and cares, and furnishes to the laboring classes of the world almost their only opportunity for intellectual and moral cultivation. Thus, it is said, at the close of creation, that God blessed and *sancified* the Sabbath. But to sanctify times, places, and things is according to scriptural usage, to set them apart from a secular to a religious use; as the sons of Levi were sanctified to the priesthood, and the tabernacle and temple to the worship of God, and all their utensils to religious uses.

The necessity of some respite from the ordinary vocations of life, the Report admits to be the "voice of universal nature;" and the wisdom and benevolence of consecrating a seventh part of time to this rest, appear in its experimental adaptation to the physical, intellectual and moral necessities of man. Experience has ascertained that the frames of men and animals are incapable of uninterrupted action. Beside the repose of the night, a periodical rest of the Sabbath is demanded. Those who labor through the summer, without intermission, accomplish less, with much greater exhaustion, than those who observe the Sabbath. Extended journeys are performed with more expedition, and less fatigue by man and beast, with, than without, the rest of the Sabbath. It was ascertained in France, by experiment, that the labor of nine days, instead of six, increased the exhaustion of man, and diminish the aggregate amount of labor. The reason is obvious. No device of man can make a pound weigh more than a pound, or limited strength endure but a limited degree of action; and he who made the frame of man prepared it to sustain healthful action six days in the week, and no more.

It is manifest, that the mind has its limits of vigorous and healthful application to study, or to business, and that all taxation beyond the exigencies of six days reacts, in nervous prostration, mental aberration, or mortality. God has set the bounds of muscular and mental effort which they cannot pass; and though man, impatient of constraint, has rushed upon them, and sought to pass, like the waves dashing upon the iron-bound shore, he alone has been broken, while the ordinances of heaven have 'maintained their place.'

It is chiefly, however, in a moral respect that the Sabbath was made for man. For all experience has shown that cessation from labor, without religious and moral instruction, results in dissipation and excess, more injurious to mind and body, than uninterrupted toil. The Sabbath as a mere holiday, has always exerted a most terrific demoralizing influence; and there is no alternative for man, but to keep it holy.

or waste away by the toil or the dissipation of its violation.

That man is a free agent, to be governed by law and not by force, is a matter of universal consciousness. That the moral law contained in the decalogue is the rule of duty, and would, if obeyed, constitute perfect society, is admitted by Christians. The entire influence of this law depends however, on its being known, explained, and pressed earnestly and often upon the attention of men. It is the design of the Sabbath to give omnipresence and energy to the moral law, by convening, one day in seven, the population of the world to hear the expositions of its precepts and sanctions. It is not to be denied, also, that man is a sinner, and must be reclaimed and pardoned, to fit him for heaven; and the Sabbath is given to him as a day of rest, in which he may attend to such instructions as God has provided to make him wise unto salvation. But the influence of both law and Gospel to benefit man for time or for eternity is impaired, just in proportion as the Sabbath is diverted from sacred, and is devoted to secular uses. To establish this position, nothing is necessary, but a concise consideration of the state of human society in respect to each command of the decalogue where the Sabbath does not give presence and influence to the law of God and the precepts of the Gospel. We will name the commands in order, and illustrate, by an appeal to facts, the state of society in respect to each, where the Sabbath does not impart its energy to the moral law.

[To be continued.]

Revivals of Religion.

REVIVAL IN RIPLEY, OHIO.

To the Editor of the Pandect.—

The Lord has begun a good work in the church at Ripley, Ohio, of which brother Rankin is pastor. It recently assumed a visible appearance, although the minds of some had been previously much concerned about the affairs of their souls. The Lord's Supper was administered in that place on the first of February, to the blessed followers of the Redeemer. The circumstances attending the communion, were truly interesting. I cannot state numbers with any accuracy, which is desirable, but according to my information, about 20 persons had joined the church, previous to the communion, on the two subsequent nights. I suppose there must have been between 40 and 50 on the anxious seats. A more awful solemn scene I have not witnessed. While visiting through the town, I found many others enquiring about the way of salvation.

Our Methodist brethren have shared largely in this refreshing season. Numbers have been added to their Society, I do not know the amount.

In the church of Straight Creek, of which brother Rankin has the pastoral care, there has been an interesting work of grace. About 13 or 14 persons were added to the church in that place, at a late communion season, a number of others manifested deep concern.

The Presbyterian church at Augusta, Ky. has also experienced a shower of divine grace.

The pious in this place, had long mourned over the desolation of Zion. The Lord has visited them in mercy, and filled their hearts with joy. There have been 23 persons added to the church. A number of others are anxious.

The church at Smyrna, near Felicity, Ohio, has likewise experienced a refreshing from the divine presence. As the fruits of this work, eight have been added to the church. Others are enquiring. The Lord's people appear to engage in the work with new vigor. Already they have made arrangements to build a house for the Lord. May the good work go on till all the world be filled with the glory of God.

CHARLES PHILIPS.

Cincinnati, Feb. 16th, 1829.

REVIVALS IN ENGLAND.

Steps taken by the Congregational Board, in order to promote a Revival of Religion.

We are happy (says the London Evangelical Magazine), to find that several meetings have been held by this respectable body, with a view to promote revival among themselves, and, if possible, to communicate the spirit of revival to their respective churches and congregations. The first large meeting was held at the Poultry chapel, on the 26th of November, the Rev. H. F. Burder in the Chair. The Rev. John Clayton, Jun., opened the conference in solemn and impressive prayer. After the singing of suitable hymns, Dr. Winter offered up a second prayer for the outpouring of the Divine Spirit; when the brethren assembled were addressed, in a familiar, edifying, and awakening manner, by Messrs. J. Campbell, J. Clayton, Jun., C. Morris, W. Ellis, T. Williams, and Dr. Phillips. Dr. Phillips's address excited particular attention, and warmed every heart. At this truly interesting meeting, forty-nine ministers, attended, and a spirit of love and holy excitement seemed to prevail.

This Meeting was adjourned to the 3d of December, when fifty-one brethren were present. Mr. Washbourne and Mr. Knight, of Collyer's Rents, prayed; and short addresses were delivered. The speakers generally gave utterance to their feelings in a manner which indicated how deeply they longed for revival.—Some of them recorded instances of revival in their congregations, and spoke of that revival as the result of a deeper feeling of piety and holy zeal in their own minds. All were interested by the details which Mr. H. F. Burder furnished of his Bible Classes, and Saturday evening prayer meetings preparatory to the communion of the Lord's Supper.

Resolutions for an address to the churches, and for holding a meeting for prayer and religious conference, periodically, were proposed by Mr. Fletcher, to be recommended to the Board for adoption at its next meeting for business.

This edifying conference, after Mr. Wood had concluded in prayer, adjourned to December the 17th, on which day another truly solemn meeting was held, the result of which, it is hoped, will be felt by many Christian friends, who were not privileged to be there. May the holy work proceed with still growing success, and copious showers of divine influence be poured out from above!

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—*Locke.*

THE CONTRAST.

CHAPTER II.

(Continued from page 649.)

**Youth of itself, to num'rous ills betray'd
Requires a prop, and wants a friendly aid.—PITY.**

The youth who follows his appetites, too often seizes the cup before it has received its best ingredients; and by anticipating his pleasures, robs the remaining part of life of their share, so that his eagerness produces only a manhood of imbecility, and an age of pain.—**GOLDSMITH.**

A counting house scene—Principle in danger—Courage—Bad company prejudicial—Character of a mere man of business—A wife with some good qualities—A dissipated youth—Seasons of sorrow—Influence of religion—A dutiful son—Prayer followed by watchfulness—Mental and spiritual improvement form a fine character.

Young Melville found himself, in his new situation, surrounded by a variety of characters, of whom the far greater part followed the course of this world. His time was fully occupied during the hours of business, but he had to experience the pain of hearing volleys of oaths, conversation of the most frivolous kind, and language which "my bashful muse disdains to name."

In the counting house, the day usually commenced with a recital of the frolics and adventures of the preceding evening: one described the *row* at the theatre, another how much wine he had taken with his friend Gay at the Hummums, a third rapturously applauded the songs at Vauxhall, and a fourth, devoid of shame, of decency, and of principle, described his unchaste and unhallowed amours. The question at length was put to Melville:—"Well, master Robert, and whither did you steer last night?" Robert was silent, and continued writing.—"Come, come," said Arthur Freeman, "let us have the answer—no simpering—I suppose you were among the *saints*—at *chapel* eh!" The sound of *chapel* produced a loud laugh, in which all joined except Robert, who looked grave and remained silent. "Stop," said Henry Elworthy, "do not be too hard upon him, he will not be fond of *chapel* always. A little of your training will take away his inclination for that, I have no doubt. I was a little scrupulous when I came amongst you first, but I think you cannot complain of me now." "No, no," rejoined Freeman, "not at all, you are a good fellow, and can drink and swear as well as any of us. If old father were alive, and could look upon you now and then, (*tapping him on the shoulder*) he would see his son rather altered I think."

"God of His infinite mercy keep me from

the paths of these destroyers!" said young Melville to himself—"May HE preserve me from turning aside to folly!"

"Well, Robert," said Freeman, "now for your answer, were you not at *chapel* last night?"

"I was—and intend to go still—young as I am, and amused as I have hitherto been to hear religion derided, I trust your conversation and your example will never produce in my mind any other sentiments than those of disgust and pity—*disgust* at your sins, and *pity* that you are so misled. I have been taught my duty and am not only convinced of the importance of religion, but that such conduct and language as I have heard this morning are totally incompatible with its principles and precepts."

Freeman. "An oracle, a perfect oracle! person Melville, we thank you for your sermon—Old Whitfield could not have done it better Hem."

(*Mr. Le Monde enters, and the clerks retire to their desks.*) "Good morning gentlemen, I see you are taking it leisurely—Robert, I am glad to see you at the books. Industry is the way to wealth. Make out the invoices with care, pay attention to your writing, and avoid mistakes. Peter! (*calls the porter.*) Be sure to see the goods for Hull safe on board the vessel to-day—Pray, Mr. Freeman, has the bill on Lorimer's house been paid? Elworthy, how is your mother? I heard a bad account of her health last night. I fear she is sinking, Sir, sinking fast. Poor dear woman! she has never fully recovered the shock of your father's death. He was a fine character indeed: an honest, upright, pious man—a little too strict, perhaps, but no one could contradict him; he always proved what he said by the *Scrip*tures, and I believe he was right. I hope, Mr. Elworthy, you will follow his instructions, and imitate his conduct—he died very happy—I shall never forget his last words to me: 'take care of my son—keep him, my dear friend, from the evils of London.' (*walks about much agitated.*) I have taken a great charge upon me. Pray, Henry, take care of yourself, and pray to the Almighty. A young man may soon go astray in the metropolis, and, indeed, in every other place, especially if he do not avoid dissipated characters."

Elworthy knew this, and that by painful experience. He was the only son of a worthy minister, who was suddenly taken from his labors to enjoy that rest which remains for the people of God. His widow, a woman of piety and intelligence, educated her fatherless child with care and assiduity. She took him with her to the house of God, and conscientiously initiated him in the principles of religion. As he grew up he appeared thoughtful and steady.

but having been placed at a public school by the kindness of Mr. Le Monde, he formed an acquaintance with a youth whose conversation and conduct produced a lamentable change in the manners of Elworthy. His mother perceived the alteration—she reasoned with him—wept over him—prayed for him, and obtained a promise of future amendment; but his principles had received a violent shock—his love for religion declined—he was restless in the house of God—obstinate, conceited, and refractory at home, and frequently staid out till a late hour. These things affected the already wounded spirits of Mrs. Elworthy, and she determined to place him in some situation where his conduct would be checked. But the limited income of her late husband had not allowed him to lay by any thing for sickness or old age, or for the support of his widow in case of his death. A few friends had raised a sum, the interest of which had enabled her just to live, but she had no premium to offer, and she knew not where to find a friend who would take her son without one.

In this situation she applied to Mr. Le Monde, who very kindly offered to receive young Elworthy into his counting house for a term of years, which offer the mother gladly accepted.

Le Monde had many amiable qualities. He was the son of a Protestant Refugee, who came over to England in consequence of the Papal persecutions against true religion, and conjured his son to tread in his footsteps. The injunctions of the father were adhered to, so far as profession was concerned. Le Monde contended warmly for the Protestant faith, and attended public worship on the Lord's day regularly. He and Elworthy were juvenile friends, and their friendship continued till the death of the latter. But Le Monde was a *bustling* man of the world. Increase of business was his chief desire, and increasing gains his supreme delight. He was one of those whose

"Hopes and portion lie below,
'Tis all the happiness they know,
'Tis all they seek."

Mrs. Le Monde was a pleasant agreeable woman, but her mind was a perfect vacuum. She could talk of caps, gowns, laces and jellies, form a window curtain with taste, and lay out a table with elegance, discourse on the beauty or deformity of her female friends with much good nature, but beyond this she was nothing; her children were taught to dress and undress dolls, look at the pretty pictures in books and break their new toys that they might have others; but "the improvement of the mind" was never attended to; it was a system not likely to be introduced.

Elworthy expressed the great delight he enjoyed in this family, for, in fact, he did as he pleased—when the hours of business were over he considered himself his own master, and went out and returned as he thought proper. Freeman, a young man of very corrupt principles and dissolute conduct, soon cast his eyes on Elworthy, and determined to ensnare him and make him his prey. He began by instilling into his mind doubts as to the authenticity of the Bible, public worship, prayer, a

future state, &c. but he did this, like an infidel, cautiously, and by degrees. He then took him to see the theatre, that he might form an idea of it! Invited him to a supper after the play was finished—took him into the country to spend the Lord's day with a few respectable friends, and all without any expense to Elworthy! At length Freeman triumphed; Elworthy left off prayer, laid aside his Bible, forsook the house of God, laughed at religion, derided the enthusiasts, loudly declaimed against '*the saints*' in the House of Commons, and joined with the *inhuman* and *brutal* in praising *pugilism* as promoting *manliness* and *courage*.

But his mind was not always at ease. His mother's anxiety for his consistent conduct and his everlasting salvation sometimes made him thoughtful, and then he wished he had never known Freeman. At other times death, the thought of death terrified him, and he remembered a sermon preached by his father on the text. '*the way of transgressors is hard.*' He found this, and when Le Monde addressed the above-mentioned conversation to him, he felt, like a criminal, self-condemned, and wished, secretly, he could extricate himself from the fangs of Freeman; but he was too firmly held. When we depart from the right way we know not whither we may wander, or into what dangers we may fall, nor is it easy to retrace our steps and regain the paths from which we have strayed! '*The backslider in heart shall be filled with his own ways.*'

(To be continued.)

From the New-Year's Gift.

THE CHILD'S DREAM.

W. G. T.

"O mother! mother! such a dream as I have had to night,
Such fields, such flowers, such bright array, and such a heavenly light—
Methought, as slumbering on my bed, a mighty angel came,
His eyes were stars, his vest was gold, his wings were tipt with flame.

"He hung above me, mother—yes, as erst my father did,
Before they bore him far away beneath the coffin lid—
And tender were the words he spoke, and beauteous every flower
He bound around my burning brow in that enraptured hour.

"O mother! once methought his face look'd like my father dear—
But then the tears crept to my eyes that were before so clear—
'Up, Lilia, up,' he softly said; and far away we flew,
By clouds, and stars, and rosy bowers, all silvered o'er with dew.

"And up, and up, we went, and still the stars were every where—
And mild and murmuring music roll'd along the balmy air;
And O! I wist not of the change, so sudden and so bright----
But mother dear I stood before a throne of burning light!"

"And angel forms, in thousands, stood in robes of
 brilliant sheen—
Sweet hymns and songs of joy they sung, and struck
 their harps between;
And, then, methought, that angel bright did beckon
 me away
To where there sat a little child, as lovely as the day!
"And, mother!—'twas our little one, for whom you
 wept so much!
I ran to clasp him in my arms, but could not feel his
 touch:
His cheeks were like the blooming rose, his hair was
 silver bright;
His lips were rubies set in pearl, magnificently white!
"He said, 'Why does my mother stay so long away
 from me?
Here is my sire, and thou art here—but where, O
 where is she?
I turn'd to see my father's face, but he had soar'd
 away—
My brother too was gone, and I—upon my pillow
 lay.

RELIGIOUS INTELLIGENCE.

NEW-HAVEN, MARCH 14, 1829.

QUARTERLY CHRISTIAN SPECTATOR.

The first number of the Christian Spectator, in its new quarterly form, is just issued. This work has long been an honor to our State and Country, as well as a strong-hold of its faith; and by its new arrangement, is calculated in an increased degree, we should think, to be an ornament and protection to the church.

Some of the articles are distinguished in a high degree for profound theological research; others for sound sense and just criticism; and others still for animated and glowing appeals to our best feelings as men and Christians.—The matter is all original: religious intelligence and the lighter essay writing are wholly excluded.

The Contents of the present number are as follows.—

Review, of Spring on the Means of Regeneration;—Of Lindsley's Lectures to the Middle Aged;—of the Remains of the Rev. Carlos Wilcox;—of Pitkin's Political and Civil History of the United States. Exercitation on the Second Psalm. Review, of Stuart on the Epistle to the Hebrews;—of Reports on Sunday Mails;—of Stewart's Journal in the Sandwich Islands;—of Works on Greece. Letters from a Traveller on the Continent of Europe. Review, of Knight's Eulogium, on Nathan Smith, M. D.

The Theological Seminary at Auburn, N. Y., has invited the Rev. Dr. Spring, of New-York city, to a Professorship in that institution.

INFANT SCHOOL.

We are happy to announce that incipient means are adopted to carry this admirable plan into operation. A meeting of gentlemen and ladies was recently held, agreeably to notice, in the basement story of the new meeting house in Chapel-street. After hearing the system explained, and a statement of some interesting facts by Professor Goodrich and Rev. Mr. Bacon, a numerous committee of gentlemen and ladies was appointed to make the necessary preparations. They have reported progress, and the experiment will soon be made.

A pamphlet was published in Philadelphia in 1827, entitled, "An Exposition of the Principles on which

the System of Infant Education is conducted." We copy the preface, and some of the queries and answers.

As many of our citizens are unacquainted with the nature and objects of Infant Schools, and therefore do not duly appreciate their advantages, the following little treatise is republished from the original English edition, as explanatory of the system itself, and of its salutary effects on the parents and children, and ultimately on society at large.

Such of our citizens as are desirous to rescue an interesting portion of the rising generation from early habits of vice and immorality—to imbue their tender minds with principles of virtue, which may germinate as they increase in years, and guide them in their progress through life,—at the same time to communicate such elements of useful knowledge, as are suited to their tender capacities; are earnestly recommended to visit the school in Chester-street, where the children exhibit one of the most interesting spectacles to be found in Philadelphia. It is impossible to behold from one hundred to one hundred and fifty interesting children, from two to six years old, assembled together in an orderly, regular manner, clean, and comfortably clad in general, cheerful and happy, acquiring useful instruction and virtuous impressions—and to contrast the results of this system with those of an education in the streets, where they would be every hour under the influence of the worst examples, and contaminating each other; without being satisfied that there is no mode in which our citizens can more effectually advance the best interests of society, than by a liberal support of that institution, and enabling the society to extend the system to other quarters of the city.

QUERIES.

What is the immediate use, and what are the subordinate uses, of an Infant School?—Its immediate use is to put the infant heart under the influence of an awakening process, and then to direct its understanding to useful, intellectual, and moral pursuits, by the most easy and natural gradations, and the most endearing methods.

Its subordinate uses are to relieve and assist industrious mothers, by easing them of the burden of their younger children during the hours of gainful exertions, thereby affording them the means of pursuing their various avocations without any family drawback, while the children themselves are rescued from the neglect, the personal dangers, and the influence of pernicious examples, and misdirected attachments to which they would otherwise be exposed.

What are its first requisites, as regards efforts and means?—To awaken a desire in the infant heart to seek moral and intellectual improvement; by early and lasting activities to excite virtuous attachments, and inspire an utter detestation for immorality; in short, to quicken in the rising generation the universal desire productive of a serious and rational education, by inviting them to go forward in the unsophisticated paths of nature, aided by the force of conscience, and the unerring lights of divine revelation.

Is it for very young children of both sexes?—It is, and if we weigh the question either in a religious, moral, or intellectual point of view, we must allow it to be quite as necessary for girls as for boys, in whose education, at least in their earlier years, there should be no difference. Indeed, if we consider the great and powerful influence females have on Society; if we look forward to that period when they shall become mothers, to whom the important office of developing the hearts and minds of their tender offspring, in their first opening, most properly and immediately belongs, we must admit that it is not only requisite that their own hearts should be morally and religiously habituated and attached, but that

their understandings also should be stored with knowledge; knowledge which at that important period, if judiciously selected, may be imparted with every advantage to recommend it, and which would certainly be listened to with eager attention, and imbibed with avidity.

How does it differ in spirit and practice from the common schools?—By a deviation from all apparent coercion and restraint; by promoting a spirit of cheerfulness, reciprocal kindness, and mutual affection; by causing a self suppression of every symptom of invidious emulation; and by observing real objects as the best and most demonstrative means of conveying solid instruction; in fact by an adherence to external and internal nature.

What good influence is it expected to have on the child's moral condition, or more properly its heart?—That of awakening it to, and confirming it in, moral and social attachments.

What good consequences can result to the parents from it, in a moral or physical respect?—In a physical point of view, their being relieved from the care and charge of their younger children gives them leisure freely to attend to their domestic duties, to go out to labor, or gainfully pursue in-door employment, and thereby add to their family comforts. In a moral point of view, the relief thus afforded divests parents of that petulance and irritability produced by the children's interruptions, and teasing importunities during the working hours of the day; and the children, instead of experiencing scowling looks, and being greeted with harsh tones, are received with smiles of pleasure, and accents of renewed affection, on their return from school. Finally, and I affirm it on actual experience, the religious culture they receive is indirectly given to, and operates on the older members of the family, who deeply feeling the artless censure of innocent lips, are deterred from uttering or doing any thing of an immoral tendency in their presence.

What kind of persons are fit as educators of the best dispositions, tempers, and inclinations of children?—They who possess mild and even tempers, and self-command; are patient, fond of children, know how to conciliate their affections, and elevate their attachments; will aid the expansion of their powers by the most easy, natural, and endearing methods, and convey knowledge in the way of amusement.

Should the schools consist of a hundred and fifty children or less number?—This in a great measure must depend on circumstances; yet I conceive it correct to say, that if the children be of an equal age, or nearly so, and the schools be sufficiently spacious, two hundred might with great propriety be admitted; for such associations teach children to know, understand, and love each other, and lay the foundation of unanimity, reciprocal attachment, and future happiness from mutual support.

What kind of a building is proper?—That which is ghtsome, airy, and spacious; it should be dry, kept remarkably clean, be well ventilated, and have a play-ground.

Where should the school be placed?—If in a town, the centre of a populous poor district; but in all cases as central as possible, and, as far as circumstances will permit, in a free, open, and airy situation.

What is the discipline that is to be observed in this mode of training, to banish slavish fear?—Familiar and affectionate converse, gentle and paternal usage; other words, the action and reaction of heart on heart; for 'Love, and love only, is the loan for love.'

To what age should the children be retained in the schools?—To that of seven; and, if practicable, it would be well to have another school on the spot to receive them after that age, which establishment could be conducted on similar but enlarged principles.

For the Religious Intelligencer.

REV. MR. BREWER'S JOURNAL.

(Continued from page 653.)

GALLIPOLI, Sept. 17, 1827.

Went on shore at an early hour to lay in a stock of fresh provisions, although we heard there had been in the place some recent instances of the plague. On landing we observed twenty or thirty granite pillars, now used for securing boats, or for the support of houses which projected over the water. Near by was one of those granite sarcophagi, so often to be met with in the ruined cities of Asia Minor. Its sides exhibited the common ornament of the ram's head, surrounded by a simple wreath of flowers. There was also a Greek inscription upon it, yet so defaced as to be but imperfectly legible. This "narrow house" of some perhaps forgotten monarch, now answers the purpose of a basin to the public fountain. On a slab of marble near the shore were some Latin words, and we were told of another with a long inscription at no great distance, as well as other ruins of considerable interest. We had only time while the captain was busied in the market place, to make a hasty visit to the citadel. This was a vast pile of rubbish, the work apparently of no very remote period.—The eye of one, however, from a country so new as ours, whose most ancient memorials have scarcely lost the freshness of the quarry, cannot at once look with indifference on the fragments of marble, porphyry, &c. collected from the ruins of earlier times to form the modern structures of almost all the cities of Turkey. The walls of the citadel were chiefly constructed of a common breccia, and sand stone with imbedded shells. I had before seen the same on both sides of the Hellespont at Abydos and Sestos, and on inquiry learnt that it was also quarried at a short distance from Gallipoli.

Several of the inhabitants with whom we spake estimated the number of houses at 8000. Of these they said a few hundreds were Jewish; a still greater number Armenian; and the remainder Greek and Turkish. As viewed from the citadel, I did not think that in all there were more than 2 or 3000.

Notwithstanding we were told the place was in considerable agitation from rumors of an impending rupture between the Franks and the Turks, we ventured publicly to give away a considerable number of tracts to Greek children. I presented also a copy of St. Luke's gospel, to a well dressed Jew whom we met in the street, together with Hebrew tracts to others of his brethren.

Leaving Gallipoli we then proceeded slowly down the Hellespont, or Dardanelles. This strait at the two extremities is five miles in width, but in the narrowest parts, scarcely one. Its shores though not destitute of beauty, are less varied and picturesque than those of the Bosphorus. The harbor where the Mahometans first landed in Europe; the mouth of the Aegos Potamos; the supposed sites of Sestos and Abydos, with here and there a scattered tumulus like those upon the plains of Troy,

[MARCH]

passed successively under our view. The important events associated with them in the Turkish, Grecian, Persian and Trojan histories, kept us employed in conversation until we reached the old castles of the Dardanelles.— While the vessel was waiting the visit of the boarding officer, a part of us jumped into the boat and pulled off for the Asiatic town. Being built on a low plain, which is every where intersected with water courses, it is much subject to fevers. It contains 2000 houses, mostly Turkish. Only a few hundreds are Jewish, Armenian and Greek. Like those of Turkish towns in general, they are usually two stories in height, miserably constructed of wood and clay. The lower floor is devoted to culinary purposes, while the principal room on the upper is the sitting room. This contains no other furniture than the divan or low fixed sofa spread with mattresses and bolsters, against two or three sides of the wall. With most of the people, the divan, serves alternately for a seat by day and a bed by night. Hence it is in part, that a visit to one of their houses, is so sure to cover you with vermin of different kinds. The windows which are seldom of glass, are secured, if it be a Turkish house, with a fine wooden lattice work; while those of the different classes of *rayahs* have only a moveable shutter. An iron ring is attached to the outer door for the purpose of a knocker.

Each of our company purchased a dish of *calvar*, which is a favorite sweet-meat prepared from almonds, sugar, &c. During the Greek fasts, this forms an important addition to their bread and olives. Besides this preparation, for which the town is famous, the manufacture of earthen ware is carried on here to a great extent. Most of the shops in the Strada Marina, are crowded with this ware, which is of a delicate brown color.

I left Hebrew, Greek, and Turco-Greek tracts at a depository which I had established here a year ago under the auspices of the English consul. All the nations trading with Constantinople or the Black sea, are obliged to have their consuls at this place. Many circumstances conspire to render it an important *missionary station*. Its fixed population is greater than that of Beyroot. Thousands of vessels pass to and fro annually from every port of the Mediterranean, the Marmora and Black Sea. Owing to the contrary winds which often prevail for a month at a time, it is no uncommon thing for two or three hundred vessels to be lying here at anchor together. From the three great commercial cities of Turkey, viz. Constantinople, Smyrna and Salonica, it is about equidistant, and the voyage is usually accomplished in two or three days. It enjoys the protection of foreign consuls of different nations. The high land of the opposite shore of Europe, and the island of Tenedos would afford healthy places of retirement during the sickly season. Possessing such advantages for the circulation of scriptures and tracts, and for missionary operations generally, it seems matter of surprise, that it has not earlier attracted the notice of missionary societies.

After an hour spent in rambling about the town, we hastened on board our vessel, which had not come to an anchor. More than fifty

sail of vessels were lying near the castle, waiting for a favorable wind to pass up the strait. This during the summer is quite unfrequent. It has been proposed to have a steam-boat stationed here for the purpose of towing vessels through the narrow and crooked channel. The captain enquired of the visiting officer if there was convoy to be obtained for Syra. He smiled and said there was no need of convoy for vessels bound to Hydra. In the estimation of the Turks, that island is regarded as the chief seat of piracy and rebellion.

The Asiatic castle is built on a low promontory, while the opposite castle of Europe, is on the acclivity of a hill. Hence a small landing force would easily make themselves masters of this, as well as the batteries on either side. Probably too a land attack could not long be resisted by the other fortress. The larger guns could hardly be discharged more than once during a single engagement. Some idea may be formed of their size, from those of the Smyrna castle which I afterwards saw. The sailors took one of their comrades while I was standing by, and thrust him into a gun. As he lay in this situation, all were of opinion, that no others might find a place by his side.

The castles being past, all hands are now busily employed in preparations to resist the piratical attacks of their brethren without. Our two cannon, with the blunderbusses, muskets, swords &c. give the deck of the vessel, the appearance of an armory. One of the guns just discharged, sends back a fine echo from the low irregular hills, within which we are still shut up.

We soon glided down to the more interesting part of the Troad. The classical student need not be reminded on what objects the eye may eagerly fasten. Cape Yenicher, with its crowd of windmills, he recognizes as the Sigean promontory. The tomb of Aeysates, he discovers at a distance on the plain. For that of Ajax, he searches on the extremity of a range of hills which extend up as far as the castle of the Dardanelles. Two of those ascribed to Achilles, Patroclus, and Antilochus, he readily makes out. The shallow bay, where the Greek fleet are supposed to have had their station, he fancies has been filled up by the accumulation of sand, and that hence the Rhoetan promontory is scarcely distinguishable. For the mouth of the Mender, or Scamander, and the discolouration of the waters caused by its muddy stream, he will look in vain, if he passed as near as we did to the European shore. On my way up, our vessel grounded upon the sand bank which its current had extended far into the sea. We now run so close to the opposite side, as to discover that the rock around the lower castle of the Dardanelles is the same species of sandstone, seen above at Abydos, and Gallipoli. One of the islands in the group around the Sigean promontory, the sailors called Mavara, and is of a considerable size. As we descended, other tumuli make their appearance upon the Trojan plain, while Ida rises in majesty in the horizon behind. Imbros backed by Samothrace is seen in the opposite direction, owing to the haziness of the weather, neither Lemnos nor Mount Athos are visible.

We hail a boat just now (4 o'clock, P. M.) which says an English vessel has been pirated within the last three or four days, and that the fleet which we see below are all bound up the Dardanelles. Our captain concludes therefore, to come to anchor near Tenedos.

(To be continued.)

CITY TRACT OPERATIONS IN PHILADELPHIA.

To the editor of the Philadelphian,—

There is much in the report, of which extracts are now subjoined, of a spirit-stirring character. From its statements it appears that a committee, appointed for the purpose of supplying the shipping with tracts, have, in the three last months, visited 365 vessels; and, after suitable preparatory conversation supplied the officers and crews with 40,469 pages of tracts for their moral and religious improvement. A member of that committee reports, "I have great satisfaction in being able to state that the little messengers, which we are sending abroad, continue to be received with gratitude. I was informed, on board of one vessel, that the men employed their evenings in reading the tracts that have from time to time been placed in their hands, and they appear to feel grateful for the attention paid to their destitute condition.—I have also ascertained that the tracts which are placed on board of the river craft, are generally distributed by the men among their neighbors at home, after they have been read by themselves. I have also seen instances of sailors opening and commencing the reading of tracts almost as soon as they received them, and apparently feeling great interest in them."

From another report we extract the following—"as every thing connected with the distribution of tracts will be interesting to the committee, I would state that I have from time to time given these little messengers to an individual for the purpose of disseminating the truths they contain as widely as possible.—I have lately seen a letter addressed to that individual by the crew of a British vessel, expressing their thanks for a donation of tracts, which they received from him; and also giving the gratifying intelligence, that they had come to the determination of dispensing with the use of ardent spirits during the voyage. May we not hope that their example will be followed by others, and that the time will speedily arrive when our seamen shall be as conspicuous for their morality, as they have heretofore been for their profligacy? When the moral influence that is now exerted through the Mariners' Church and through our Society, shall be met by corresponding efforts from other quarters, by the establishment of schools and religious boarding houses, we may then hope that this too long neglected class of immortals may be led, by the blessing of God, to take their proper stand in Society. I would here remark, that as far as my observation has extended, our seamen appear to be grateful for every attention paid to them; and they continue to receive our tracts with every acknowledgment of thankfulness." Another report,—"It affords me pleasure to state that my visits, have of late, been

attended with increased interest. I asked the mate of one vessel, if he had any tracts on board? No, he replied, but I will be grateful for some. The mate of another vessel stated to me, that he would rejoice to see his men properly exercised by these silent messengers. I had several conversations, wherein I endeavored to enforce the importance of religious truth, the value of the soul, &c.—and to one who showed marked indifference, I dwelt on eternity, and the responsibility which attached to his station. He appeared to be a hardened sinner. I urged the concern of the soul to no effect. However, three or four sailors belonging to the vessel over-heard the conversation; one remarked that religion was pure, and gentle, and without partiality. Upon this I felt as if I should leave my tracts, and in the presence of the mate, I gave some to them with a request that they would read them and distribute them to others.

At the last meeting of the Board of Managers, an interesting report was read of the proceedings of the Young Men's Loan Society, from which are taken the following extracts.—"The number of young men now engaged in supplying destitute neighborhoods with tracts is 23, all of whom are regular worshippers at the Apprentices' Church. The number of families thus supplied is 315 and the weekly reports, which the members make of their visits to those destitute places, tend to show that our labors are not in vain, and serve to stimulate us to renewed efforts. In some instances, at least, we have indulged in the hope that the tracts we have distributed have made impressions on the mind that will not easily be erased."

* * * * *

"In the visits of some of our members, they found many persons who were anxious to enjoy the benefits of the tracts, but who were unable to read. A proposition was made by the young men to open evening schools in those neighborhoods, where such resided, and we rejoice to say that two schools have been opened, and are now in successful operation."

A highly interesting report was also made to the Board, by the committee on Prisons and Humane Institutions.

A.

CONNECTICUT MISSIONARY SOCIETY.

Grateful Acknowledgment.—The Secretary of the General Assembly's Board of Missions pays the following tribute to the Missionary Society of Connecticut, that pioneer of all the western armies of benevolence: "The labors of the Connecticut Missionary Society have been most effective in the States of Ohio, Pennsylvania, and New-York; and to this Society the Presbyterian Church ought to acknowledge its everlasting debt of gratitude."

We understand that the congregation of the 2d Presbyterian church, in Albany, late under the care of Dr. Chester, deceased, have unanimously called the Rev. Asa T. Hopkins, as their pastor.

The Governor of Massachusetts has appointed Thursday, April 9, as a day of Fasting, Humiliation and prayer.

Poetry.*For the Intelligencer.*

"I have no greater joy than to hear that my children walk in THE TRUTH."—St. John.

WRITTEN ON MEETING SEVERAL FORMER PUPILS, AT THE COMMUNION TABLE.

WHEN gathering round a Saviour's board,
Those youthful forms belov'd I see,
Who once the happy paths explor'd
Of learning, and of peace with me,
Who from my side with pain would part,
My entering step with gladness greet,
And pour incessant o'er my heart
A tide of love, so pure, so sweet,

While now, from each expressive face,
Beam tranquil faith, and hope benign,
While in each eye Heaven's smile I trace,
The tear of joy susfuses mine.—

Father! I thank thy guardian care,
Which thus its holiest gift hath shed,—
Guide thou their steps through every snare,
From every danger shield their head.—

From poisonous error's dire controul,
From pride, from change, from darkness free,
Preserve each timorous, trusting soul,
That like the Ark-Dove turns to Thee.—

And may the wreath which happy days
Around our hearts so fondly wove,
Still bind us, till we speak thy praise,
As sister spirits, one in love.—

One, where no lingering ill can harm,—
One, where no baneful fate can sever,
Where nought but holiness doth charm,
And all that charms shall live forever.

H.

HARTFORD, Feb. 1st, 1829.

A good conscience is to the soul what health is to the body. It deserves a constant ease and serenity within us that more than countervails all the calamities and afflictions that befall us. I know nothing so hard for a generous mind to get over as calumny and reproach, and nothing palliates the offence more than our consciousness that we do not deserve them. If any one speaks ill of thee, said Epictetus, consider whether he has truth on his side, and if so, reform thyself, that his censures may not affect thee. When Anaxamander was told that the very boys laughed at his singing; nay, says he, then I must learn to sing better. Plato being told that he had many enemies who spoke ill of him—it is no matter, said he, I will live so that none shall believe them. Hearing at another time, that an intimate friend of his had spoken detractively of him—I am sure he would not do it, said he, if he had not some reason for it.

This is the surest, as well as the noblest way, of drawing a sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny—a *good conscience*.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

Progress of religion among
the Heathen 657
Ceylon 658
Sandwich Island Mission 659
The Infidel Club ib.
On the Abolition of Human

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ANECDOTE.

The following anecdote was related to us the other day, by a gentleman from Ireland:—Some years since, the minister of his parish being absent on a journey, his place was supplied by a stranger, whose discourses at first were mere moral essays. The elders of the church, who had been accustomed to feed on the “pure milk of the word,” had no relief for the light trash now dealt out to them. They therefore, after consulting together, sent their new minister the following text of Scripture on a card—“*See we would see Jesus.*” The next Sabbath they were delighted with a truly evangelical sermon from these words—“*Then were the disciples glad, when they saw the Lord.*”—Christ. Advo.

HOURS HAVE WINGS.

MILTON has the following remarks on misspent time:—“Hours have wings, and fly up to the Author of time, and carry news of our usage. All our prayers cannot intreat one of them either to return or slacken his pace. The misspents of every minute is a new record against us in heaven: sure if we thought thus, we would dismiss them with better report, and not suffer them to go away empty, or laden with dangerous intelligence. How happy is it, that every hour should convey up not only the message, but the fruits of good, and stay with the Ancient of Days to speak of us before his glorious throne.”

Anecdote of the Rev. Rowland Hill.—A candidate for admission to church membership under the Rev. Rowland Hill, being required to give some account of his first impressions as to the evil of sin, and the need of the Gospel, related a *dream*, by which he had been affected and led to serious inquiry, to the hearing of sermons, &c. When he had ended, Mr. Hill said, “We do not wish to despise a good man’s dreams by any means: but we will tell you what we think of the dream, *after we have seen how you go when you are awake.*”

INTEGRITY.—Integrity is a great and commendable virtue. A man of integrity is a true man, a bold man, and a steady man; he is to be trusted and relied upon. No bribes can corrupt him, no fear daunt him; his word is slow in coming, but sure. He shines brightest in the fire, and his friend hears of him most, when he most needs him. His courage grows with danger, and conquers opposition by constancy. As he cannot be flattered or frightened into that he dislikes, so he hates flattery and temporising in others. He runs with truth, and not with the times—with right and not with might.—*Penn’s advice to his Children.*

Letters received at the Office of the Religious Intelligencer during the week ending March 11th, 1829.

H. R. Seymour; Sheldon G. Baker, 2; A. G. Hinman; A. J. Pope; Benj. W. Dwight; Mrs. M. W. Barker; Jacob Bowman; Elisha Whittlesey; H. F. Camp; Jona. Seymour; J. W. & C. Poe; Edward Ambler; P. B. Whitmore; Thomas E. Clark; Lucius W. Lessingwell; S. Wright, Jr.; John Perkins; D. & J. Ames; Isaac Jones, Jr.; S. Coolidge;

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